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IV.—GREEK AND LATIN INSCRIPTIONS FROM PALESTINE.

The following inscriptions were copied by the Rev. Dr. Selah Merrill in the years 1875-77, in the course of journeys undertaken under the auspices of the American Palestine Exploration Society. An account of these journeys may be found in his book "East of the Jordan" (New York, 1881).

The quotations in the following are from Mr. Merrill's field-notes, except where some other source is indicated.

I.

PHILADELPHIA (*Ammān*). From the large temple on the acropolis. "Large blocks of the entablature are lying about, some of them nearly buried in the ground, and on some there are fragments of inscriptions. The letters are very large and were finely cut. The rock was soft, and the letters have suffered very much by bruising. I give a few imperfect fragments. By digging and turning over the blocks of stone, it is quite probable that much of the inscription could be recovered." In "East of the Jordan," p. 265, Mr. Merrill refers to this inscription as "beautifully carved in two lines."

a.

ἡΩNKYI
UTΘIER

b.

ΟΥΑΥΡΥΝΟΥΩΜΕΙ^{N?}

c.

ΟΥΥΩΕΘΩΝΘΧΛΦΙCΛΙΟ^{P?}

a.

τ]ων κυ[ρίων
. τ[ό] ιε[ρόν]

b.

Μάρκο]υ Αὔρ[ηλί]ου [Ἀντ]ωνεῖ[νον]

Of fragment *c* I make nothing. The other two seem to be part of an inscription in honor of M. Aurelius and L. Verus.

The temple is a tetrastyle, with eight columns on the sides. Its dimensions Mr. Merrill gives as follows: length (outside of peristyle) 160 feet; width 50 feet; height of columns 45 feet; diameter of columns 6 feet; diameter of pedestals 6 feet 10 inches; width of entablature 3 feet 6 inches.

2.

PHILADELPHIA. On two sections of a fallen column of the same temple. "When the column was standing, the inscriptions were of course concealed."



Private marks for the direction of the builders. Σέος is perhaps to be taken as a man's name.

3.

Safut. "From a stone in the angle of a beautiful cornice. The ruins may be those of a church or synagogue. The structure was large and elegant, with at least 100 feet front."

ΠΑΠΑ	παπα[ι]
ΤΕΚΝΑ	τέκνα.

Compare number 54. The inscription can hardly have anything to do with the building described.

4.

As n. 4 may stand the inscription of Gerasa published with facsimile in this Journal, Vol. III, p. 206, to which I recur for the purpose of making a correction. Professor F. P. Brewer kindly pointed out to me by letter, that at the end of the 10th line ε[τ]ερ[α] should be read instead of [τ]ερ[α]σ[η]; this is undoubtedly right. It may be worth while to repeat the text of this interesting epitaph, thus corrected:

Ἰονλιανήν ο[ῖ]το[ς] | κεύθει τάφος, ἦν | κ[τ]ερίξεν
 ἔσχα|τα σωφροσύνης | ἄθλα τίνων γα[μέτ]ης * |
 οὐ μέτα δεῦρο μολοῦσ' | ἀπὸ πατρίδος Ἀντιο|χείης
 οὐκέτι πρὸς πά|τρην τῷδ' ἀπελεύσεθ' ἄμ[α]. |
 ἀλλ' ἔλαχεν γαί[η]ς ἐ[τ]έρ[α]ς | μέρος Ἀντιοχείης,
 τ]οῦτ[ο], | τό μιν ψυχ[ῆ]ς σῶμα] κε|νὸν κατέχει.
 πρῇ]ὑτάτῃ | μίμνοις, Ἥχοι δ' [ἐπ'] ἵσης | λαλέοις μοι,
 σ]ῶ γαμέ|τῃ * Πανὸς τοῦν[ομ]α | γὰρ κατέχω.

5.

GERASA (*Jerash*). "Over the great gate in the wall on the west side of the city¹ was originally a long inscription. The arch and gateway are now in ruins. The letters are of unusual size, and were engraved with great skill. If the great blocks of stone could be turned over, possibly more of the inscription could be recovered."

ΤΟΥΞΗΛΡΥΓΡΤΗΞΤΩΝΞ
 .ΡΑΙΑΝΗΞΤΗΕΡΑΝΤΥΛΗ^{1?}...
 ..ΙΔΙ.ΙΩΝΑΝΟΗΚΑΝΚΑ.....
 ..ΕΙΩΝΟΥΚΟΜ..ΟΥΠΡΓ.....

ἐ]τους[ς] λρ' ὑ[πέρ] τῆς τῶν σ[ε]βαστῶν αὐτοκρατόρων σωτηρίας οἱ δεῖνες
 . . . ραι ἀν[έ]στη[σ]αν πύλ[ην] ἐκ
 τῶν ἐ]δίωκ ἀν[έ]θηκ[α]ν κα [Ἀντ-
 ωνεί]νου Κομ[όδ]ου πρ[οκρίτου] τῆς νεότητος?

The block which contains this has been broken: the transpositions, therefore (the E of ὑπέρ has strayed into the line below, and in the last line we have ΕΙΩ for ΩΝΕΙ), may be due to misplacement of the fragments.

This inscription, together with n. 17,² establishes with a reasonable degree of probability, the epoch of the city of Gerasa. We have as data:

Year 559; May of a fifth indiction:

Year 138 (apparently); with mention of Commodus.

¹ There are two gates on the west side of Gerasa. In answer to an inquiry, Mr. Merrill decides that this was the more northerly of the two, the one "on the main road to Sūf."

² The indiction-number in n. 16 is diplomatically uncertain, and so of no independent value.

To bring 138 within the adult life of Commodus, we must assume this 5th indiction to be that which began September 601 A. D. The date of n. 17 must therefore be May 602; the year 559 of Gerasa must begin somewhere between May 2d, 601, and May 31st, 602; and the year 1 of Gerasa must begin somewhere between May 2d, 43 and May 31st, 44.

It is natural to connect this with the death of Herodes Agrippa, early in 44. That event, for most of Palestine, marked the end of the tetrarchal dominion and the re-establishment of direct provincial government. The Greek cities of the "decapolis" in the earlier days of the province (and presumably after 44 A. D. as well) enjoyed a considerable degree of autonomy. Of their status in the time of Herod the Great and his successors, we have little direct knowledge. But whatever it was, it is altogether credible that the year 44 made a great change in their condition.

Clinton¹ guesses that Agrippa's death may have occurred in the *summer* of 44. But it may just as well have been in the spring. All we know is that three full years had elapsed since he had been given the sovereignty of Judaea by Claudius, and this, it may be inferred, took place very soon after Claudius' accession in January 41.

We have therefore good reason for fixing, provisionally at least, the era of Gerasa in the spring of 44 A. D. To return to the inscription in hand: if we read in the first line $\eta\lambda\rho' = 138$, we are led to the year 181-2 A. D., the second year of Commodus's reign. But the plural $\tau\omega\nu$ in the opening formula seems to point imperatively to one of the last years of M. Aurelius, during which there were two Augusti. Commodus was made *princeps iuuentutis* in 175, *imperator* (along with his father) in 176, and Augustus in 177. Between 177 and 180 would be the time of our monument. I venture therefore to suppose that the numeral H of Mr. Merrill's copy is in reality $\bar{\text{H}}$. We get thus the year 136 of Gerasa; that is from spring 179 to spring 180. Commodus was consul in 179, and it may be as consul that he was mentioned in this inscription.

6.

GERASA. "Tablet of limestone 22 X 32 inches, with a lion in repose carved upon it. The inscription was above the lion and close to the upper edge."

¹ Fasti Romani, under year 44.

ΤΩΚ□□ΜΨΚΑΤΕΙΛΗΝΕ
ΚΤΩΝΙΔΙΩΝΕΠ□□□□.ΝΕ
ΕΤΟΥΣΨΡ

[οἱ δεῖνες σὺν]

τῷ κόσμῳ κατ' εἴλην ἐ-

κ τῶν ἰδίων ἐπο[ίησα]ν

ἔτους ρρ' (or ζρ'?)

Compare CIG. 4607 (Wadd. 2309): τὸν ναὸν σὺν παντὶ κόσμῳ εὐσεβῶν ἐξ ἰδίων ᾠκοδόμησεν. The E at the end of the second line seems to have come by mistake from the line above. Κατ' εἴλην = 'collectively.' The year 190 of Gerasa (see on 5) is 233 A. D.; the year 106 is 149 A. D.

7.

GERASA. "Stone $35\frac{1}{2} \times 25\frac{1}{2}$ inches."

ΗΝΕΜΕCICKΑΙΤΑΤΑΡΑΚCΙΜΕΝ[?]ΑΚΑΙΟΒΩ
ΕΓΕΝΕΤΟΕΚΔΙΛΘΗΚ^{Η?}ΜΕΔΗΑΙΗ[?]ΙΡΙΟΥΑΠΠΟΛΛΟΦΑΝΟ . .
ΔΥΑΕΤΙΜΕΛΗΤΩΝΝΙΡΟΙΙΑΥΟΥ[?]ΛΥCΑΤΟΥΝΙΚΟΜΑΧΟ^{Α?}
ΚΑΙΑΜΥΝΤΟΥΜΑΛΛΑΤΕΙΝΗC[?]

ἡ Νέμεσις καὶ τὰ παρακ[ε]ίμεν[α] καὶ ὁ βο[μ]ὸς
ἐγένετο ἐκ δι[α]θήκη[s] Δη[μ]η[τ]ρίου Ἀπολλοφάνο[υς]
δ[ι]ὰ ἐπιμελητῶν Νικ[ο]μ[ά]χου Αὐσάτου (?), Νικομάχο[υ]
καὶ Ἀμύντου Μαλλατείνης (?)

GERASA.

8.

ΕΝΤΕΥΘΕΝ	ἐντεῦθεν
ΗΡΞΑΤΟΤΟ	ἤρξατο τὸ
ΕΡΓΟΝΤΗC	ἔργον τῆς
ΚΑΤΑCΤΡΩ	καταστρώ-
CΕΟCΤΗCCKΑ	σεος τῆς σκά-
ΦΗCΕΠΙ . . .	φῆς, ἐπὶ [τῆς
ΑΡΧΗC [?] CΑΥΡΗ	ἀρχῆς Σ(έξτου) Αὐρη-
ΛΙΟΥCΑΡΑΠΠΟ	λίου Σαραπο-
ΔΩΡΟΥΕ [?] ΗΠΤ	δώρου, ἐ[στ' ἐ]π[ὶ]
ΤΗΝΤΕΤΡΑ	τὴν τετρα-
ΟΔΙΑΝ	οδίαν.

I do not venture to disturb *καταστρώσεος*, in view of *πόλεος*, n. 26, and *ιερέος*, n. 66.

9.

GERASA. "On three adjacent columns, still standing, which formed part of the great circle of columns inclosing the forum or large market-place."

ΔΗΜΗΤΡΙΑΝΟΣ ΕΠΛΗΡΩCΕΝ	<i>a.</i>	<i>Δημητριανὸς ἐπλήρωσεν.</i>
CABEINOCCTPATHΓΙΟΥ ΕΠΛΗΡΩCΕΝ	<i>b.</i>	<i>Σαβεῖνος Στρατηγίου ἐπλήρωσεν.</i>
ΕΡΜΟΛΑΟΣΔΗΜΗ ΤΡΙΟΥ ^{Τ?} ΕΠΛΗΡΩCΕΝ	<i>c.</i>	<i>Ἐρμόλαος Δημη- τρίου ἐπλήρωσεν.</i>
<i>Ἐπλήρωσεν = 'paid for.'</i>		

10.

GERASA.



*χαίρ-
οις Κ[ά
λλιστ-
ε.*

11.

GERASA.

NETΛIIIOEP [?]	. . . ν ἐτ[α]ι[ρ]ο[ς] ρ . .
ΥΤΟΥ	. . ντου
ΔCNONHCAC ϐ	οὐ]δ[έ]ν δνήσας.

Fragment (including the end) of a metrical epitaph.

12.

GERASA. A fragment.

PRINC. PEREORI.

princ[i]pe [p]r[i]or[e]

13.

GERASA. A fragment.

ΑΓΟΡΕΩ . . .

14.

GERASA. A fragment.

ω
 ΞΥΜΞΜ
 ω

15.

GERASA. "On two sides of the base of a column."

ΙΗΓΟΡ < ΤΟ Θ	CTAI ω PIM
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I leave to others the interpretation of these signs, which appear to be partly numerals.

16.

GERASA.¹ This inscription was copied by Dieterici about 1850, and has been twice published on the basis of his copy: first by Boeckh, in the *Monatsbericht* of the Berlin Academy, 1853, p. 23; and afterwards by Kirchhoff in the *Corpus Inscr. Graec.* Vol. IV, n. 8654. Since then three other copies, made by English travellers, have been made public in the *Quarterly Statement* of the English Palestine Exploration Fund: one by R. B. Girdle-

¹ Conder gives the location of this inscription as "in a building south of the Great Temple."

stone (made in 1860), Statement 1883, p. 198; another by A. E. Northey, in *minuscules* (made 1871), Statement 1872, p. 70; another by C. R. Conder (made 1882), Statement 1882, p. 219. Mr. Merrill's copy was made in 1876.

With the aid of these *five* copies a nearer restoration of the inscription is now possible. Mr. Merrill says "the letters were finely cut, and are generally distinct." Northey, on the other hand, "It is almost impossible to decipher the latter portion."

Mr. Merrill's copy, which is the best of the five, reads as follows :

ΔΟΜΟΣ ΕΙ ΗΙΑΘΛΟΦΟΡΟΥ ΘΕΟΔΩΡΟΥ + ΜΑΡΤΥΡΟC ΑΘΑΝΑΤ . . .
 . ΩΚΕΑΝΟΙΟC ΩΜΑΓΑΡΕΝΤΑΙ ΗΥΧΗΔΕΙC ΟΥΡΑΝΟΝ ΕΥΡΥΝΑΓΓΕΛΙΚΗ .
 . ΝΤΕΛΕΘΕΙ ΚΑΓΗΡΑΟΝ ΕΡΜΑ . . ΑCΤΕΙ ΚΑΙΝΑ ΕΘΗCΙΚΑΙ ΕC CΟΜΕΝC . .
 . . . ΡΤΥΡΙΟΝ ΜΑΙΩΤΗC . . ΠΝΔΚΑΝΗΛΘΕΝΤΑΥΤΕ

The chief variants of the other four copies are these :

Line 1 : ΟΜΟC *G*(irdlestone), *C*(onder), ΟΜΟC *D*(ieterici), Δομος *N*(orthey).—ΡΟΥ in Θεοδώρου omitted by *D*.—Cross after Θεοδώρου omitted by *DGCN*.—ΜΑΡΤΗΡΟC *D*.—*C* omits all after ΘΕΟΔΩΡΟΥ, *D* all after ΑΘΑ, *N* all after *aθav*; *G* gives ΑΘΑΝΑΤ(ΟΥ).

Line 2 : ΚΕΑΝΘΙΟ *D*, ΩΚΕΑΝΟΙΟ *G*, ΙΚΕΑΝΟΙΟ + *C*, ωκεανφ *N*.—ΕΩΜΑΓΑΡ *D*.—ΕΝΓΑΙΗ *DG*, ΕΝΓΑΗ *C*, ενται . . . η *N*.—ΕΙC *D*.—ΑΓΓΕΧΙΚ . . *D*, ΑΓΓΕΛΙ . . *G*, ΑCΕΕΛΙΚΕ *C*, αγγελθη(?) *N*.

Line 3 : ΙΤΕΛΕΘΕΙ *C*, ΤΕΛΕΘΕΙ *DG*, τελεσει *N*.—κατηραον *N*.—ΕΡΜΑ *D*, ΕΡ . . *C*, ερμ . . *N*.—Gap of several letters after ἔρμα indicated by *GCN*: no gap *D*.—ΑCΤΕΙ *G*, ΟΕΤΕΥ *D*, ΓΤΕΙ *C*, αγιρι *N*.—κ . . . και (for ΚΑΙ) *N*.—ΝΑΕΤΝΕΙ *D*, ΝΑΕΤΘΕΙ *G*, ΝΑΕΘΗC *C*, νορηης *N*.—ΕC CΟΜΕΝΟΙΟ *G*, ΕC CΟΜΕΝΟ *C*, εωρμενο . . *N*, ΕCΕΟΜΕΝ *D*.

Line 4 : ΜΑΡΤΥΡΙΟΝ *G*, μαρτυριον *N*, ΡΓΥΡΙΟΝ *D*, ΡΤΥΡΙ . . . *C*.—ΜΑΙΩ *D*, ηωα *N* (*GC* like Merrill).—ΤΗC . . . ΤΙΝΑΚ *G*, ΤΗC ΕΙΝΑΚ *C*, της ινακ *N*, ΤΗΕΙΝΔΑΚ *D*.—ἀνῆλθεν ταπε *N* (*DGC* precisely like Merrill, save that *C* has a gap between ΗΛ and ΘΕΝ).

+ κυριακός] δόμος εἰμὶ ἀεθλοφόρου Θεοδώρου +
 μάρτυρος ἀθανάτ[ου, κλέος οὐ καὶ ἐπ'] ὠκεανοῖο +
 σῶμα γὰρ ἐν γαίῃ, ψυχὴ δ' εἰς οὐρανὸν εὐρὺν [+
 ἀγγελικ[ὴν ἀνοδο]ν τελέθει, κ(αὶ) ἀγήραον ἔρμα [+
 ἄστει καὶ ναέτῃσι καὶ ἐσσομένοι[σι τέτυκται. +
 ἐθεμελιώθη τὸ] μαρτύριον Μαίῳ τῇ ε' [τῆς Ϛ'] ἡδ(ικτιῶνος) κ(αὶ) ἀνῆλθεν ΤΑ
 υπέ.

Kirchhoff is doubtless right in understanding *μαρτύριον*, not as the tomb of the saint, but as a church built in his honor. So a *μαρτύριον τοῦ ἁγίου Θεοδώρου*, CIG. 8616, at Shakka (Saccaea) in the Trachonitis.

For the beginning, see CIG. 8652, *κυριακὸς ἁγίου Ἡλυσίου τοῦ ἐνδόξου μάρτυρος*. The supplement in the second verse (*κλέος οὐ καὶ ἐπ'*) is from Kirchhoff, who, however, has *ἀθάνατον*.

The verb *τελέθει* is here transitive. In late Greek, *τελέθω* was used as equivalent to *τελέω*. Orac. Sibyll. iii. 263: *τοῖσι μόνοις καρπὸν τελέθει ζείδωρος ἄρουρα | ἐξ ἑνὸς εἰς ἑκατόν, τελέθοντό τε μέτρα θέοιο*. Christian epigram in Anthol. Palat. i. 31, 3: *πνευμένεα πραπίδεςσιν ὑπὲρ μερόπων τελέθουσα*, where Jacobs says wrongly "scribe *τελέουσα*." See L. Dindorf at the end of the article *τελέθω* in the Paris Thesaurus.¹

The last line is puzzling. The letters of the latter half of it, from K on, seem certain, from the consensus of all the copies; and Kirchhoff's drastic remodelment cannot stand. Probably, however, Kirchhoff was right in taking *υπε* at the end as a date. The year 485 of Gerasa began, if our calculation is right, in the spring of 528 A. D. May of 528 was in a 6th indiction, and the sign before ΙΝΔ, which Girdlestone read as a T, Conder as an E, and Merrill as a $\bar{\Gamma}$, may very likely have been Ξ or Σ . The expression *ἀνῆλθεν* is singular, though *ἀνηγέρθη* is frequent enough. Supposing this right, we have left the letters ΤΑ, which I am unable to explain. Possibly *τ(ῆς) Ἀ(ντιοχείας)*?

17.

GERASA. "The form of the letters and the character of the stone seem to indicate that both belonged to the same inscription." Besides Mr. Merrill's copy, we have one of both *a* and *b*, made by Conder (in 1882), published in the Quarterly Statement of the English Palestine Exploration Fund for 1882, pp. 218 and 219; and a very imperfect one of *b* only, made by Girdlestone (in 1860)

¹ Manuscripts give this transitive *τελέθω* sometimes where it ought not to stand. Thus in Oppian Cyn. iv. 149, and Manetho Apotelesm. vi. 351, *τελέθουσι* has been rightly corrected into *τελέουσι*. Both Manetho and Oppian use *τελέθω* constantly in the old and correct sense. Even Orph. Lith. 586: *εἰθ' ὅσα λήματ' ἐπὶ σφισιν ἦδ' ἐπασιδᾶς | σχέτλιοι ἀλλήλοισι μεγαίροντες τελέθουσιν* it would hardly be safe to leave (Hermann writes *τελέουσιν*), when we read in verse 100 *θυαῖαι ἱεροπρεπέες τελέθουσιν, ἄς ἀγαθοὶ ῥέζουσι βροτοί*.

and published in the same periodical, 1883, p. 108. The parts *a* and *b* have been separated. According to Conder, *a* is "in a building south of the Great Temple" (the same in which n. 16 is found), and *b* "in the Southern Theatre."

Mr. Merrill's copy is as follows :

<i>a.</i>	<i>b</i>
ΟΥΘΕΟΕΙΔΕΟCΟΥΚΛΕΟCΕ . .	ΤΤΗΕΝΧΘΟΝΙΚΤΟΝΤΩ
ΗCΜΒΤΑΤΟΤΜΟΝΑΕΙΜΕΤΕΧC	ΟΥCΑΧΟΡΕΙΗCΕΡΚΟC
. . Ο / . CΙΠΟΛΙΤΑΙC + ΧΑΡΙΤΙΤ	ΟΥΘΥΕΘΕΜΕΛΙΩΘΗ
ΟΥΡΑΕΝΜΔΙΩΤΗCΕ ΙΤΟΥΘΝΦ [?] ΕΤC

The other two copies are much less carefully done, and none of their variations have any significance except these.—At the beginning of line 1 of *b*, Conder has ΙΙΤΗ, Girdlestone ΠΤΗ.—The beginning of line 3 of *a* reads in Conder ICΙΠΟΛΙΤΑΙC, after which he marks the cross distinctly.—The fourth line (which Girdlestone omits entirely) reads in Conder's copy thus :

<i>a.</i>	<i>b.</i>
ΟΥΡΑΕΝ ^Η ΜΔΙΩΤΗCΕ . . .	Ο ΘΝΟΕΤΓ

The inscription is complete on the right, but much is lacking on the left. It ran in four hexameters, followed by prose, somewhat as follows :

+ εἰμὶ δόμος Στεφάν]ου ? θεοεἰδ^{ος}, οὗ κλέος ἔπτη
 ἐν χθονὶ κ(αὶ) πόντῳ, [ψυχὴ δὲ κατ' αἰθέρα ναίει,
 ἀγγελικῇ]ς μετὰ πότμον αἰεὶ μετέχουσα χορείης,
 ἔρκος [ἐοῦσα καὶ ἄμμι καὶ ἐσσομένο]ισι πολίταις. +
 χάριτι τ[ο]ῦ θε[ο]ῦ ἐθεμελιώθη [. καὶ ἡ] θύρα ἐν Μ[α]ρφ
 τῆς ε' [ινδ.] τοῦ θνφ' ἔτ[ους].

For the date of the inscription, probably 602 A. D., see on n. 5. That the indiction-number here is 5 (ε'), and not 15 (ει') is pretty clear from n. 16, in which the indiction-number, though not distinct, may be Ξ, but cannot be A.

18.

GERASA. Published, but much less correctly, in the Corp. Insc. Graec., No. 4662 *b* (compare also the addenda, Vol. iii, p. 1183), from Buckingham.

	[κατὰ κέλευσιν]
	[τοῦ δεῖνα τοῦ]
ΕΠΙΦΑΗΛΙ	ἐπιφα[νεστά-
ΤΟΥΗΕΦΑΛΟΤΡΕ	του [μ]ε[γ]αλοπρε-
ΠΕΕΤΑΤΟΥΚΑΙΤΡ	πε[σ]τάτου καὶ πε-
ΡΙΒΛΕΠΤΟΥΚΟΜΙΤ	ριβλέπτου κόμιτ[ος
ΚΑΙΑΡΧΟΝΤΟΣ [?] ΕΓ	καὶ ἄρχοντος [ἐ]γ[έ-
ΝΕΤΟΤΟΕΡΓΟΝΤΟΥ	νετο τὸ ἔργον τοῦ
ΕΜΒΟΛΟΥ	ἐμβό[λ]ου.

The letters ΛΙ at the end of line 1, "look," Mr. Merrill says, "as if scratched on by a later hand." The ξμβολος is a porch attached to a church or other building; see CIG. 8641 (= Waddington, n. 1878), and Byzantine writers.

	19.
GERASA.	ΛΟΥ
	Candel- abrum TOYE
	ΗΤΟΥ

A fragment which I cannot explain.

20.

GERASA. Mr. Merrill gives a new copy of the long metrical inscription, Corp. Inscr. Gr. 8655. Although it suggests no new readings, it is in some places more correct than those hitherto published, and I print it here :

Line 1.

+ ΘΑΜΒΟΛΟΜΟΥΚΑΙΘΑΥΜΑΤΑΠΕΡΧΟΜΕΝΟΙΣΙΝΕΤΥΧΘΗΝ
 ΠΑΝΤΑ^{Γ?}ΡΑΚΟΜΗ^{Τ?}Η^{Τ?}ΕΛΕΥΤΑΙΝΕΦΟCΑΝΤΙΔΕΛΗΝ
 ΗCΤΗC^{ΤΗΗ?}ΠΡΟΤΕΡΗCΠΑΝΤΗΙ.ΙΕΘΡΟΥΧΑΡΙCΑΜΦΙ
 ΒΕΒΗΚΕΝ^{Ε?}ΚΑΙΤΟΤΕ...

Line 2.

ΟΤΟΣ ΑΜΟΓΕΟΝΤΑ ΔΑΜΕΙ ΗΕΝΘΑ ΔΕΡΙΠΤΟΜΕΝΩ^{Θ?}ΝΟΔΗΝΔ
 ΙΕΓΕΙΡCΙ ΡΕΤΟΛΥΓΡΗΤΟΛΛΑΚΙΚΑΤΤΑΡΙΩΗΓ^{Τ?}ΙC
 ΕΔΡΑΞΑΤΟΡΙΒ ΟCΚΑΙΤΗΝΟΙΗΕΤ^{N?C?}

Line 3.

ΚΑΚΟCΜΙΗΝΑΔΕΕΙΝΩΗΝΥΗΔΕΔΙΑΜΒΡΟCΙΟΙΟΤΠΕΔΟΥΠΕΡ
 ΩΗΤΕΓΟΔΕΙΤΑΙ + ΔΕΞ^{Π or ΙΠ?}ΤΤΓΡΗΥΠΑΛΑΜΗΝCΦΕΤΕΡΩ
 ΠΡΟCΑΓΟΥCΙΜΕΤΩΠΩCΤΑCΑΥΡΟΥΤΙΜΗΕΝΤ^{-? ΧΑ?}

Line 4.

ΕΙΔΕΘΕΛΕΙCΚΤΟΥΤΟΔΑΗΜΕΝΑΙΟΦΡΕΥΕΙΔΗC + ΑΙΗΕΙΑC
 ΤΟΔΕΚΑΛΛΟCΕΗΟΙΤΤΟΡΕΝΑΞΙΕΡΑCΤΟΗΤΑΝCΟΦ^{Θ?}
 ΟCΕΥCΕΒΙΗΜΕΜΕΛΗΜΕΝΟCΙΕΡΟΦΑΝΤΗC +

This copy is at least as good as the two older ones on which Boeckh's restoration (reproduced by Kirchhoff) is based. Much worse is that published in 1870 by two Italians, Garovaglio and Vigoni, and discussed by Moritz Schmidt in the *Jahrbücher für Philologie*, 1870, p. 814. The inscription was also printed, in minuscules and very inaccurately, in the *Quarterly Statement of the Palestine Explor. Fund*, 1869, p. 389, on the basis of two unpublished copies made by Girdlestone and Warren in 1857 and 1867 respectively.

21.

PELLA (*Tubakat Fuh'l*). "Very large letters over the door of a tomb that had been recently opened." In "East of the Jordan," p. 185, Mr. Merrill says: "The door of this tomb was 37 inches wide, 5 feet high, and 7½ inches thick. It had three loculi. The inscription, short as it is, occupied 33 inches on the lintel."

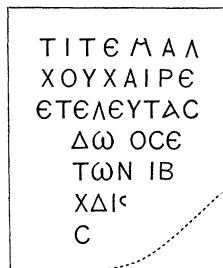
ΦΩC ΦΟΡΟΥ

Φωσφόρου.

The name CIG. 9169 and elsewhere.

22.

GADARA. "On a raised tablet on a broken section of a large basalt column. In the blanks of lines 4 and 5 there are no traces of letters. The letters were neatly cut."



Τίτε Μάλ-
χου χαίρε.
ἐτελεύτας
ἄ]ω[ρ]ος ἐ-
τῶν ιβ'.
χ[α]ι[ρ]ε καὶ
σ[ύ].

23.

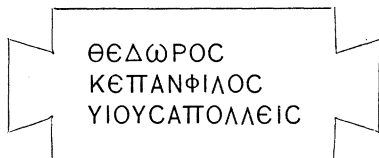
GADARA. "Over the entrance to a tomb." Framed in and complete. Less correctly in Corp. Inscr. Graec. 4660.

ΓΑΙΟΥΑΝΝΙΟΥΓΑΑΝΥΙΦ

Γαίου 'Αννίου Γα(ίου) 'Αν(νίου) υἱ[ς].

24.

GADARA. "Over the door of a beautiful tomb." Framed in and complete.



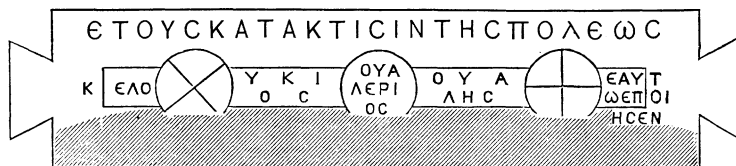
Θέδωρος
κὲ Πάνφιλος
υἱοὺς Ἀπολλεῖς.

The syntax of the last line is a barbarism.

25.

Beit er Ras. "The stone is hard basalt. The centre (the circles, etc.) is raised, and the letters and ornamentation are finely carved. The bottom of the face of the tablet has been chiselled

off, cutting away the lower part of the circles." "It appeared to be a lintel, and is supported now at each end by stones."



ἔτους κατὰ κτίσιν τῆς πόλεως
κε' Δούκιος Οὐαλέριος Οὐάλης ἐαυτῷ ἐποίησεν.

The raised part in the middle was originally blank, and an inscription was cut in two lines, above and below this part, of which the first line still remains. A later possessor of the tomb, L. Valerius Valens, chiselled off the second line and inserted the new date (κε') and his own name with what follows, as well as he could, in the middle.

26.

Irbid (ARBELA?) near Beit er Ras. "Stone now used as the lintel of a small house or goat-pen, placed so that the inscription faced the ground or threshold." See "East of the Jordan," p. 293.

ΕΤΟΥCΙΕΚΑΤΑΚΙ^{Τ?}Ι

CΙΝΤΗCΠΟΛΕΟ

ΛΟΥΚΙΟCΔΟΜΗ

ΤΙΟCΜΑ^{Α?Τ?}ΛΗΩΡ

ΤΗΝCΤΗΛΗΝΑΥΙΟ^{Τ?}

CΥΝΤΩΕΝΑΥΤΗΜΝ

Α^{Α?}ΜΙΩΕΠΤΟΙΗCΕΝ

ἔτους ιε' κατὰ κτί-

σιν τῆς πόλεο[ς]

Λούκιος Δομ[ί]-

τιος Μα[ί]ωρ

τὴν στήλην αὐτ[ῷ]

σὺν τῷ ἐν αὐτῇ μν-

η]μίῳ ἐποίησεν.

27.

Irbid. "On the lintel, still in position, of a small temple or a large tomb. The building belongs to the best class of Hauran ruins." See also "East of the Jordan," p. 293.



μετὰ
πάντα,
τ[ο]ῦ[το].

Compare the end of an epitaph in Waddington, n. 1936: ὅταν κάμῃς, τοῦτο τέλος. There is a curious epitaph of Berytus (Beirut), published in Perrot's "Inscriptions d'Asie Mineure et de Syrie" (Paris, 1877), p. 66, and of which I find a squeeze among Mr. Merrill's papers: θάρσι Ἀρτεμιδώρα, οὐδὲ(ς) ἀθάνατος. ταῦτα ζήσασα ἔτη κθ'. Here ταῦτα must mean "to this thou hast come," or something similar.

28.

NAWA.



I do not make out this name. θπ' appears to be the age.

29.

ADRAA (*Dra'a*). This and the following ten gravestones "had, with others, just been dug up from a depth of ten feet below the surface of the ground." "These eleven are but a few of a large number which exist at this place."

ΓΑΥΕ
ΗΝΑC
ΡΑΛΛ
ΟΥΕΤ
Λ Β

Γανέη Νασράλλου
ἐτ(ῶν) λβ'.

Γανέη = Γαουαίη in Waddington, n. 2032.

- ADRAA. 30.
 ZABO
 Υ Δ Α
 Θ Η Ν Ζαβουδάβη
 Α C P Νασράλλου
 Α Λ Λ ἐτ(ῶν) κή'
 ΟΥΕΤ
 ΚΗ
- ADRAA. 31.
 ΜΑΡΩ Μαρώνας
 ΝΑCΦ Φιλ[ίπ]που
 ΙΛ . . 7 ἐτ(ῶν) λ'.
 ΠΟΥ
 ΕΤΛ
- ADRAA. 32.
 CEM
 ΑΘΗ Σεμάθη Μαρώνα
 ΜΑΡ ἐτ(ῶν) . .
 ΩΝΑ
 ΕΤ
- ADRAA. 33.
 ΟΦΡΗ Ὀφρη Μιγνάου
 ΜΙΓΝΑ ἐτ(ῶν) κδ'.
 ΟΥ . ΕΤ
 ΚΔ
- ADRAA. 34.
 ΓΕΡΜ Γερμανὸς
 ΑΝΟC Μαύειλος
 ΜΑΥ ἐτ(ῶν) . .
 ΕΙΛΟ
 CΕΤ

The similar name, Μαύελος, occurs Waddington, n. 2055.

ADRAA.	35.
ΘΗΑΠΟ	
WINAPI	. . . ὁ θη 'Απο[λλ]ιναρ[ί]ου.

ADRAA.	36.
ΟΥΛ	
ΘΛΛ	Οὐ[αε]λ[ά]θης
ΘΗC	'Ασχόνου, ἐτ(ῶν) κέ'.
ΑΧΟ	
ΝΟΥΕ	
ΤΚΕ	

Οὐαελάθης is nominative masculine, like Σιάθης, Ζαβδαάθης (Waddington, n. 2162, 2618), and others. The corresponding feminine, Οὐαελάθη, in n. 43, and Waddington, n. 2055. With 'Ασχόνου, compare 'Ασχόνη, n. 41.

ADRAA.	37.
ΜΑΡΚ	
ΑΝΟC	Μαρκ[ι]ανός [Ι]άσον[ο]s,
ΑCΟΝ	ἐτ(ῶν) κδ'.
CΕΤ	
ΚΔ	

ADRAA.	38.
Δ□Μ	
ΙΤΤΙ	Δομίττιον
□ΝΓ	Γέμελλον
ΕΜΕ	ἐτ(ῶν) να'.
ΛΛ□	
ΝΕΤ	
ΝΑ	

ADRAA.	39.
ΔΟΥ	
A fragment.	

40.

BOSTRA (*Bozrah*). "The stone was built into a wall or fence about a grave, the perfect end projecting two or more feet from the ground. It was necessary to dig up the stone before it could be copied. The missing portion could not be found." The inscription is framed in, and complete except on the right.

5

^{ΤΙ?} ΟΥΠΟΤΤΗΝΒΙΟΤΟΙ^{Ε?}Σ
 ΑΜΑΤΥΧΗΤΟCΙΝΜΟΤΕΙ
 ΑΜΟΤ^{Ε?}ΕΔΕCΚΑΖΟΥCΑΚΛΑΚ^{Α?}
^{ΛΛ?}ΚΜΟΙCΤΕΦΘΕΝΟΥCΟΛ
 ΩCΝΥΝΚΥΙΙΗCΜΕΡΑΤΟ
 ΗΕΟΜΗΚΡΛΗΝΚΑΜΕΙ·ΔΕΙ
 ΤΗΝΕΤΙΜΗΝΙΚΥΟΥCΑΝΕΝ
 ΤΗΛΕΚΙΝΩΝΦΙΛΟCΥΙΟCΕΔΕΙΜ^{Δ?}
 ΑΙΕΙΜΙΝΛΟΜΟCΟΥΤΟCΕΩΝΙ

οὐποτ' ἴσῃν βιώτοι[ο θεοὶ χρηστοῖς ἐπένειμαν,
 ἀ[λλ]ὰ Τύχη, ποσὶν [ἀλλ]οτε [μὲν κραιπνοῖσι συθεῖσα
 ἀ[λλ]οτε δὲ σκάζοντα, κ[α]κ[ὰ φρονέουσα δικαίοις
 κ[α]λοῖς τε φθ[ο]νέουσ' ὁλ[οφώϊα ἔργα τελείει.
 5 ὥς νῦν Κυ[ρ]ί[λλ]ης ἐρατὸ[ς βίος ὤλετο λυγρῶς,
 ἦ[ς θάλλ'] ἦ[λικίη], κα[λλ]εῖ δ' ἐ[παγύλλετο μορφῆς.
 τὴν ἔτι μὲν κύνουσ[α]ν ἐν [δγδῶφ ἤρπασε δαίμων.
 τ]ῇ δὲ Κί[μ]ων φίλος υἱὸς ἐδείμ[ατο σῆμα φαινόν.
 αἰεὶ μιν [δ]όμος οὗτος ἑὼν [κατέχοι μετὰ παίδων.

The supplements at the end of the lines are meant, of course, to be tentative only. The whole 6th line is very uncertain.

41.

BOSTRA. "Built into the steps of the Sheikh's house at Bozrah. One end and two sides were covered by other stones, and it was necessary to get permission to take up this part of the steps before

the inscription could be copied." "The size of the stone was 22 X 28 inches." In spite of the fracture on the right edge the inscription seems to be complete.

ΑΥΡΗΛΙΑΑΧΟ
ΝΗΚΑΝΑΥΘΗΝ
ΗΕΝΘΑΔΕΚΕΤΤΑΙ
CΩΦΡΩΝΚΑΙΟΙΑ
ΑΝΔΡΟCΧΕΡCINK
ΗΔΕΥΘΕΙCΑΤΕΚΝ
ΩΝΤΕΚΑΙΑΝΔΡ
ΟΟΖΗCΑCΑΕΤΗ
ΕΙΔΩΝΜΧΑΙΡΩ
ΠΡΩΔΕΥ

Αὐρηλία Ἀσχό-
νη Καναυθην-
ῇ ἐνθάδε κε[ίτ]αι,
σώφρων καὶ [φ]ίλ-
ανδρος, χερσὶν κ-
ηδευθείσα τέκν-
ων τε καὶ ἀνδρ-
ό[ς], ζήσασα ἔτη
μ'.
πρ[ὸ] δ' εἰδὼν [Φ]εὐ-
ρ]α[ρί]ω[ν] (?)

The gentile *Καναυθηνή* is interesting as giving, in yet a new form, the name of the town which usually appears as *Κάναθα*, but also as *Κέναθα*, *Κάνωθα* or *Κάνοθα* (see Waddington on n. 2329); to these must now be added *Κάναυθα*.

The last two lines are muddled. The graver began the date, *πρὸ δ' εἰδὼν*, in the left hand corner, expecting to carry it across the stone, but finding the middle of the stone for some reason impracticable (perhaps it was to be covered) he was crowded into the line above. On the right, the name of some month must have stood. It is perhaps simpler to read *χαίρ[ε]* above and *[Φ]εὐ* below.

42.

BOSTRA. "From a grave in Bozrah. The stone was lying on its side, and had been built into a small modern tomb, *i. e.* a pile of stones laid in order over a grave and whitewashed. The ends of the lines on one side seemed to be perfect."

ΘΕΘΑΔΕΚΙ
ΤΕΟCΕΔΧ
ΘΗΗΩΟΝΗ
CΩΦΡΩ
√ΖΗCΑCΕΤΤ
X I H

ε[ν]θάδε κί-
τε Ὀσεδ[ά]-
θ[η] Ἡωόνη (?)
σώφρω-
ν] ζήσας ἔ[τη]
[X] ἡ

43.
BOSTRA. Tombstone.
OYAE Οὐαε-
ΛΑΘΗ λάθη
ABBOY ἸΑββου,
ET AZ ἐτ(ῶν) λζ'.

44.
BOSTRA. Tombstone.
Λ A P Μαρ-
ΘΕΙΝΗ θείνη
ΕΛΕΝΗC Ἑλένης

45.
BOSTRA. Tombstone.
ΘΑΜ Θαμάρη.
ΑΡΗ

The name, Waddington, n. 2147.

46.
BOSTRA. Tombstone.
APCINO Ἀρσινώη,
H
ΕΤΩΝ ἐτῶν
Π Η πη'.

47.
BOSTRA. Tombstone.
D M D(is) M(anibus).
VLPIA · FLA Vlpia Fla-
VIX · AN vi[a], an(norum)
L L.

48.

Um el Jemal. "From the lintel of a door to a house, shop, or possibly a public building. There are at this place a good many Greek, Latin, and Aramaic inscriptions, besides those which MM. Waddington and de Vogüé have given, and it is a pity that they cannot be carefully collected."

ΚΑΙΟΥΜΟC

Καίουμος.

ΚΛΑΥΔΙΑΝΟΕ^{C?}

Κλαυδιανός

ΑΔΕ ⊕ ΛΦΟC

ἀδελφός.

The name *Καίουμος* is new, but *Καίαμος* occurs in Waddington, n. 2103, and elsewhere. In like manner we have *Καίουνος* and *Καίανος* (Wadd. n. 2089 and 2091).

49.

El Ayin near Salchad. Less complete in Waddington, n. 1968 *a*, from copies of Graham and Wetzstein.

ΥΠΕΡCΩΤΗΡΙΑC

ὑπὲρ σωτηρίας

ΓΟΡΔΙΑΝΟΥCΕΒ

Γορδιανοῦ σεβ(αστοῦ)

ΘΑΙΜΟCΑΜΕΡΟΥ

Θαίμος Ἀμέρου,

ΟΝΟΑΘΟCΑCΑ

Ὀνόαθος Ἀσλ[άμ-

Ο . JOHOAΘOC . .

ο[ν], Ὀ[ν]όαθος

ΑΒΡΙ . Η

Ἀβρ[άνου] . . .

The last name, Waddington, n. 2053 *d*.

50.

*Suweida.*ΜΚΟΚΚΗΙΟCΙCΗ . ΙΡ^{B?}

Μ(άρκος) Κοκκίῳς . . [Φ]ιρ-

ΜΑΝΟCΟΚΑΙΑΟΥ

μανός ὁ καὶ Ἀου-

ΙΔΟCCTΡΑΕΓΓ

ἰδος, στρ(ατιώτης) λεγ(εῶνος) γ'

ΚΥΡΤΑCΤΡΙCΥΑΛΙΔΑ

Κυρ(ηναϊκῆς), τὰς τριῖς ψαλίδα-

C CYNKYMATIΩ

ς σὺν κυματίῳ

ΕΚΤΩΝΙΔΙΩΝ

ἐκ τῶν ἰδίῳν.

What stood after *κοκκήϊος* I do not know; perhaps the tribe (ΤΕΡ?). *Ἀουῖδος* is the name which commonly appears as *Ἀουεῖδος* (Wadd. n. 2081, etc.).

51.

CANATHA (*Kunawat*). "On the base of a column which is now used as a stand near the door of a house. The lines are perfect on the left, and there did not appear to be many letters wanting on the right."

ΘΕΩΠΑΤΡΟ .	Θεώπατρο-
ΩΜΑΞΙΗ	s] Μάξι[μος
ΟΚΑΙΑΝΟ	ὁ καὶ Ἀνο[ῦν-
Ο-ΟΚΚΙΗ . . .	ος [Μ]οκ[ε]ι[μ-]
ΟΥΤΟΒΟΔ . . .	ου τὸ βό[θρον
ΕΠΟΙΤΤΙ . . .	ἐποί[η]σ[εν] ἐ-
ΚΤΩΝΙΔΙΟ . . .	κ τῶν ἰδί[ων].

βόθρον is for *βάθρον*, by a substitution frequent in inscriptions of Syria. An *Ἀνοῦνος Μοκείμου* was buried in the neighboring town of Saccaea (*Shakka*), at the age of 25; see Wadd. n. 2153 a.

52.

CANATHA (*Kunawat*). "In the wall of a ruined house. Six lines. Inscription very plain."

ΤΩΝΟΙ	
ΡΟΥΜΟΥ	. . ρου μου . . .
ΜΕΝΤΟ	
ΠΩΞΔΕ	. . πως δε . .
ΚΟΤΕΞ	. . κότες
ΔΙΗΓΕΙ	. . διηγ[ε]ν.

A second copy of Mr. Merrill's gives ΠΟΞΔΕ in the 4th line. Parts of lines, probably of a metrical inscription.

53.

CANATHA (*Kunawat*). "Waddington, No. 2345, has one nearly" [in fact exactly] "like this, except that his has several

more words than mine, and was found in the house of a sheikh. Mine was in an old wall which had to be pulled down to get at the inscription, as only one corner of it appeared. The letters were well made, and I copied all there were on the stone."

ΤΩΒΩΜΩΤΗ
ΚΥΡΙΑΑΘΗΝΑΓ
ΟΖΜΑΙΗΕΚΤΩΝ
ΙΔΙΩΝΜΝΗ
ΜΗCΧΑΡΙΝ.

[ἀφιέρωσεν τ-]
[ἦν χάραν σὺν]
τῷ βωμῷ τῇ
κυρίᾳ Ἀθηνᾷ Γ-
οῤμαίῃ ἐκ τῶν
ιδίῳν μνή-
μης χάριν.

I doubt, notwithstanding, whether this is not a part of the same stone which Wetzstein and Waddington copied.

54.

CANATHA (*Kunawat*).

... ΑΙΤΕΚΝΟΝ

παπ]αῖ τέκνον.

Compare n. 3.

55 and 56.

ATHILA (*'Atil*). "There were two beautiful temples at this place, and all the inscriptions found there, or fragments of inscriptions, are finely carved."¹ In the absence of any further record of the character and whereabouts of these two stones, I am uncertain whether they belong together or not; but venture to restore the inscriptions on the supposition that they do. In that case the gap of about two letters marked at the beginning of 56 must be a mistake.

(55)

ΗΡΙΑΛ
ΗΜΩΝ
ΓΟΡΕΚΑΙCΑΡ◇C
..ΥΑΝΤΩΝΕΙΝΟY
.....ΤΥΧΟYΕΕΕΒ

(56)

.. ΑCΤΟY
... ΩΝ
CΚΑΙCΑΡ◇C

¹ In "East of the Jordan," p. 48, Mr. Merrill speaks of copying, at 'Atil, *five* Greek inscriptions "not found in Waddington's work"; but there are only *two* such among the papers which I have.

[ὑπὲρ νίκης καὶ σωτ-]	αστοῦ, [τοῦ κυρίου
η]ρία[ς τοῦ κυρίου	ἡμ]ῶν [Αὐτοκράτορο-
ἡμῶν [Αὐτοκρά-	ς Καίσαρος [Α. Σεπτ-
τ]ορ[ο]ς Καίσαρος	[μίου Σεουήρου]
Μάρκου]ν Ἀντωνείνου	[υἱοῦ]
εὐσ(εβοῦς) εὐτ]υχοῦς σεβ-	

In honor of Caracalla, after his elevation to imperial rank, but before the death of his father.

57.

Suleim (SELAEMA). "This word was carved in large letters and stood alone on the face of a block of basalt near the top of the well preserved temple at this place."

HPΩOHC

Ἡρώ[δ]ης.

58.

Reima (RIMEA). "From the wall of an old house in which much dung had accumulated. There were other fragments in the same place, but it was next to impossible to copy them."

ΥΠΑΤΙΚΤ . . . ΥCΤΟΥΜΙΟ
ΚΕΟΥΙΡ . . ΟΥΝΕΠΟΤΙΑ
ΕΚΤΤCΘΗ

ὑπατί[α] Τ. [Πο]υστουμίο[ν Τιτιανοῦ
κὲ Οὐίρ[γί]ου Νεποτία[νον] . . .
ἐκ[τί]σθη.

The consuls of the year 301 A. D. The full name of the former, T. Flavius Postumius Titianus Varus, has long been known from inscriptions of Rome (CIL. Vol. vi, n. 1416-18). The gentile name of the latter, Virgilius or Virginius, now appears for the first time. For the spelling Πουστούμιος, see CIG. 342.

59.

Reima.

ΜΑΡΤΕΙΝΟC ΑΝΔΡΟCΥ
ΙΩΠΑ

I cannot explain what follows *Μαρτεῖνος*.

60.

Reima.

⊕ IX + ΘVC ⊕

61.

ZORAVA (*Zora* or *Ezra*). Corp. Inscr. Gr. 4573 c, from an imperfect copy of Buckingham's.

.. ΗΛΟCΚΑΙΖΟΒΑΙΔΟCΥ
 .. ΜΟΥΘΟΥΚΑΙΜΟCΕΙΓΟCΚΟΙ^{A?}
 .. ΑΙΛ[?]CYIOIOCΒΑΡΑΧΟΥΚΑΙΚΟΙ^{A?}
 .. ΟCΙ^{Γ?Α?Λ?} \ ΒΑΡΟΥΚΑΙΙΑΒΝΗΛΟΙΑΒΓΑ
 .. ΑΝΕΝΤΩ^{N?}ΗΙΔΙΩΝ

The only points at which Buckingham's copy seems more correct than this, are in line 4, ΙΑΒΝΗΛΟC, and at the beginning of line 5, CAN.

.. ηλος και Ζοβ[?]αΐδος υ[ιοι
 .. μούθου και Μόσειγος και
 .. αί[a]ς υιοι 'Οσβαράχου και Καί-
 αμ]ος Γαβάρου και 'Ιάβνηλος 'Αβγά-
 ρου ἔκτι]σαν ἐ[κ] τῶν ιδίων.

Μόσειγος, 'Οσβαράχος, Γάβαρος and 'Ιάβνηλος are names not found elsewhere. The last three are confirmed by Buckingham's readings.

62.

ZORAVA. A fragment. Buckingham's utterly unintelligible copy is in the CIG., n. 4573 d.

ΠΑΤΡΙΚΙΕ	Πατρίκις
ΑΜΜΡΙΛΙΟΥ	'Αμμριλίου
ΕΠΛΑΚΩ	ἐπλάκω-
CΕΙ ΤΠΔ ^{Δ?} Λ	σε[ν] τ[ὸ] . . .

Πατρίκις is for Πατρίκιος. With 'Αμμριλίου compare 'Ιάμμιλιχος, Wadd. n. 2210 a. The more usual form is 'Αμβρίλιος. The verb

πλακῶσαι means to cover the brick-work of buildings with marble slabs; see CIG. 4283, 8641, 8662, Wadd. n. 1984 b.

63.

ZORAVA. A fragment.

ΕΠΑΛΚΩCΕΝ

ἐπ[λά]κωσεν.

64.

ZORAVA. Two fragments. That they originally belonged together, and were on the lintel of a door, is seen from the copies in CIG. 4565, and Waddington, n. 2491. Both Franz and Waddington, however, restored the inscription as an epitaph.

a.

ΑΓΔΘΗΤΥΧ
ΗΕΝΤΥΧΩC

ἀγαθῇ τύχῃ
ἡ, εὐτυχῶς.

b.

ΚΑΙCVI
ΠΛ

Καί[ο]υ[μος] ἐ-
πλ[άκωσεν].

The name Καίουμος is in n. 48.

65.

Rukleh. "Badly worn." Another copy, by C. Warren, is printed in the Quarterly Statement of the Pal. Expl. Fund, 1869, p. 329. The stone, according to Warren, is "lying in the lower temple." I put the two copies side by side.

Merrill.

ΧΙΟΡΟΤΑΙΝΩΝΟ
ΔΩΗCΑΝΤΟ
ΝΟΝΚΤΟΥCΤΡ
ΑCΚΥΝΘΟΥΡ

Warren.

ΧΙΟΙ ΙΟΤΤΑΡΟΤΑΩΩΝΟΗ
ΔΟΜΙCΑΝΤΟΘ
ΝΟΝΚΤΟΥCΤΡCΚ
ΑCΚΥΝΤΝCΥΡΑ

. . . ἰ[ε]ροτα[μίαι] φ[κ]ο-
δόμησαν τὸ θ[εμέ-]
λιον κ[ε] τοὺς προβληῆ-
ας σὺν τῇ [θ]ύρ[ᾳ].

Προβληῆες = 'buttresses,' or 'pilasters'? I hardly know what, but feel pretty sure of the word.

66.

Rukleh. "Badly worn."

Ο ΠΑCCNXΩΝ
 ΤΡΙΩNCYNΔΥCΙ
 ΙΟΝΧΑΙΟΕΚ
 ΤΩΝΤΗCΘΡΟΥ
 ΔΙΑΘΥΔΑΙΕ
 ΡΕΟC

[. . . συγκ-]
 οπὰς [ἐλίκ]ων
 τριῶν σὺν δυσι
 [κ]όνηαι[s], ἐκ
 τῶν τῆς θ[ε]οῦ,
 διὰ θ[ε]οῦ δὲ ἰε-
 ρέος.

Συγκοπαί = 'tessellated work'; in the plural, Theophanes Continuatus (Bonn, 1839), p. 145, 11. The ἐλικες are vaulted ceilings;¹ κόγκαι are 'niches.' For ἱερέος see on n. 8.

FREDERIC D. ALLEN.

¹ This meaning of ἐλιξ, without citation, has been in our Greek dictionaries since Schneider's, who says "die späteren gebrauchen es für Gewölbe," but gives no authority. I cannot find, at present, any example of this use, nor the source of Schneider's statement.